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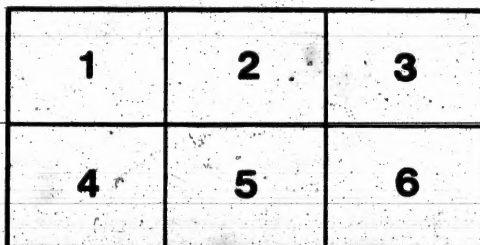
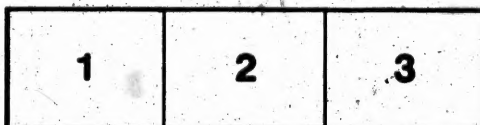
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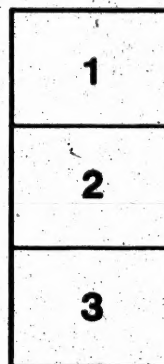
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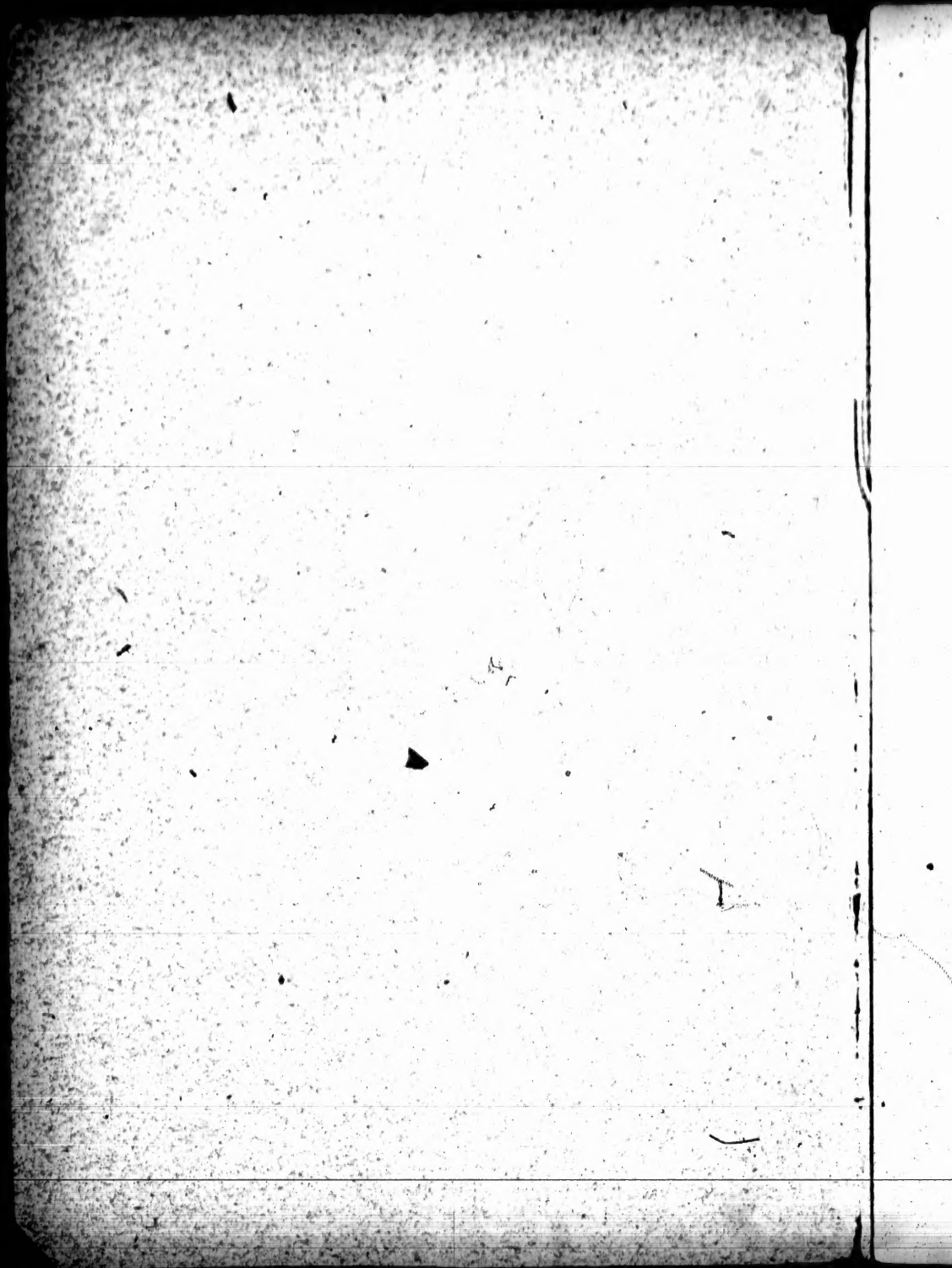
DIOCESE OF HURON.

THOUGHTS

ON THE COMING

Episcopal Election.

ANGLICAN CHURCH OF CANADA
GENERAL SYMOD, ARCHIVES



THE HURON BISHOPRIC.

The following letters appeared in the London *Herald*, and are deserving of thoughtful consideration:—

Owing to Dr. Hellmuth's resignation of the See of Huron, a more than ordinary attention is given by Episcopalians to the consideration of the qualifications and suitability of men to fill the office. It is for the purpose of discussing the position, that the use of the columns of the press is invoked. Whether such a method is desirable or not, the genius of the age establishes the necessity of giving publicity to all matters concerning the public weal. Like other things which concern the public interest, there will be more or less abuse in connection with the use of means to accomplish the end. This cannot be avoided in a state of society, which is environed with human infirmity, but to reduce the abuse to a minimum, is a recognised principle of moral law. It has become a maxim in Church affairs that "dirty linen" should be washed at home, and thus escape the public gaze, but like many other maxims, it has done more to soil the garments of the Church than to cleanse them. The great moral purifier of wrong has been long established, as consisting in bringing matters to the light, and thereby reducing, as well as limiting, the evil. The adage that "it ignorance be bliss it is folly to be wise," is rejected by the present age as unsound, on account of the intimate alliance existing between cause and effect. Ignorance of the cause does not limit the effect. In the religious world there is a theory, that a passive recognition of superhuman power ordering all events, properly becomes the disciplined mind in relation to a divine system. This, however, is a piece of sophistry which seeks to destroy the human element in religious warfare, the incongruity of which is apparent. If such a theory could be established as logically sound, the conflict which so rages in the minds of men, would terminate in a state of existence differing entirely from that in which we live. So long as human agency is introduced as a necessary factor to the accomplishment of a desired end, the doctrine of passive recognition is a myth, because it renders null and void those endowments of mind, which have a divine origin in the genesis of man, and which alone impose a responsibility upon his actions. Without

human agency and human action, the Church would be like a briefless barrister, without a case, and the moral law would be a dead letter. No doubt the element of prayer consists with any religious act, but it is a consulting agent, and not an arbitrary power to supersede the moral discipline of a religious mind. The command to "stand still and see the salvation of God," is only valid when the resources of human agency have been exhausted, and the condition of man is so impotent, as to render a miracle necessary. The "Sword and Trowel" have been united by a master mind as necessary to build up the moral fabric of man's well being, and the one no more than the other can be dispensed with, any more than a man's faith can dispense with the performance of duty. If the invisible transcends, it does not supersede the visible. The duty of the hour; therefore, with respect to the present burden laid upon the Church, in filling up the vacant See is not passive recognition, but the active employment of legitimate means, to diffuse information for the guidance of those who will be called upon to exercise an important franchise, and having accepted it, to use it in dependence upon a higher wisdom, so that the Church may not suffer loss. How then shall any man prove himself a good soldier in the approaching conflict, and war a good warfare? I answer, by being equipped with the weapons of knowledge in discovering the suitability of men for the office, and the nature of the duties to be performed. I desire not to presume upon the instrumentality afforded me, nor ungenerously invade the prerogatives of private life, but to present a humble offering of thought, which may lead to the forming of a just conception of the work imposed upon the Church, and that others may add to the mite which I submit for consideration.

In speaking of the Church, I do not use the term as referring to the mystical body of which her founder is the Head. Owing to the different schools of thought, which are recognized as existing within the pale of the Anglican Communion, a polemical discussion might arise from any dogmatic definition of the Church, which would in no way serve the purpose under consideration. I therefore treat of the Church in an ecclesiastical sense, as a visible organization regulated by human agency, involving the necessity of order in its Government through the medium of official authority. As to whether the germ of religious life is the visible organization itself, or to be found within the organization as the depository of the oracles of truth, I do not here pretend to discuss, but the relation which the Episcopal office bears to those of my fellow men who recognise the duties imposed upon the occupant, as well as the duties imposed upon themselves arising out of the office. Whilst the term Anglican Church is used in

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connection with Catholic Christendom, the term Protestant is an historical definition in contradistinction to Roman Catholicism. The Anglican Episcopate is not Roman, neither is it Protestant; it is Catholic according to the creed,—"I believe in one Catholic Church." If Protestant, it would have its origin at the time known as the Reformation, which very name supposes a pre-existent state, for nothing can be reformed at its beginning. The Anglican Church is Protestant in her historical conflict with the Church of Rome, but she is Catholic towards the world, as her great missionary societies fully prove. Her origin was not at the Reformation, but that was a period which marked her emancipation from the galling fetters and gross superstition of mediæval times. Like the African and Hebrew she had been in slavery, but then came forth with regained liberty, the lawful inheritance of primeval catholicity. The Catholic Church cannot be recognized as merely a system of principles, but as the embodiment of principles, which are taught and exemplified according to the divine theory of order, which necessitates government among men, and which is apparent in all parts of the natural creation. The principle of loyalty is not government, but its recognition, for there can be no loyalty without it. I deal therefore with the subject under consideration as it stands related to Government, which concerns the well-being of the governed. As no recognized office belonging to any system, can be the system itself, so the Episcopal office in the Church, is not the Church, but a component part thereof. If the acknowledged head, it can be the body, but its relationship is such as to quicken the various members connected with it into active life. It is the mind of the body, only just so far as it subserves the real interests of the body, and its directing power is purely executive, for it has no inherent vitality separate from the organic unity which marks the Church. Even the Great Head of the Church, in relation to Him who is the Head of all things, was purely executive in the performance of duty, and which he declared in the words,—"I came not to do mine own will, but the will of him who sent me." In fact there is no government in which any member of it is other than executive, where a corporate body is admitted. The very germ of law emanates from a healthy and well ordered system, and the different members in performing their respective functions, are the executors of the economy, as it develops and grows into perfect mental structure. Separate the head, and it is as devoid of organic life as any other member. The head, however, is essential to life itself, whilst some of the other members are not, yet if the least member suffers the others feel it, and the loss of even one produces deformity. Every office is a trust, but its importance differs in degree. By asserting that the Episcopal office is not the Church, or even the law of the Church,

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no injustice is done; its relation therefore to the Church is executive. Having determined this point, I am necessarily led to consider its duties, and the requirements of him who fills it. The reader will please to bear in mind that my deductions are in connection with Anglican Catholicity, although I conceive the same arguments hold good with any organized body, by whatever name the head may be called. He is in spirit "Episcopos" the overseer of the body, the functionary to whom is delegated the authority to perform the duties of the office he fills. Should there ever be organic unity in the Church militant, I presume it will be exemplified by *one* and not *many* heads, who will subserve the highest interests of every member, not as the depository of arbitrary power, but as the Apostolic delegate obeying the behests of a divine mind, conveyed to him by the Spirit's agency through the corporate body. It is the life blood, or the blood of life, exemplified in the different offices "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," which will bring us all "into the unity of the faith, and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself in love." (Eph 4. 16.)

The duties belonging to the office of Bishop are special and general. The special are considered inherent in the office, whilst the general are regulated by existing conditions. Those which are regarded as inherent are Ordination and Confirmation, relating relatively to those members who enter the Ministry, and to those who are admitted into corporate union with the Church. These duties are the separating medium between the Episcopate and the Priesthood or Presbyterate, whilst other duties belong equally to both. As regards ordination it is certainly required of a Bishop to exercise such judgment and discretion concerning the fitness of men for the "work of the Ministry," so that he "lay hands suddenly on no man." He requires not only a knowledge of the deep things of the Spirit, but also a sufficiently ripe and experienced mind respecting the workings of the human heart, so as to perceive with tolerable correctness the honesty, as well as the ability of men: he is in reality the judge. In a lower degree it is the same with the rite of confirmation, but having acknowledged by ordination a fitness to teach and instruct, he confides in the judgment of the ordained as to the fitness of the confirmed. These are the special duties of the office, and an honest Christian man, with a well balanced mind, can alone suffice.

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The general duties of a Bishop, if less sacred, are more exten-
sively interwoven with the warp and woof of human society, in
the ability to adapt the varied gifts and attainments of others to
serve the Church in accomplishing the greatest good, and thereby
to permeate all sorts and conditions of men, with the saving
influence of Christianity. The significance of "Success" does
not necessarily require superior attainments of superior character,
to other positions. The first man in the Kingdom is the chief
magistrate who may be qualified for the position, and yet would
be a failure as first minister of the Crown. A clergyman might
be a superior pastor, and a very Apollon in the pulpit, but yet fail
in the Episcopate. A cultivated mind and home life are neces-
sary for a Bishop in every age, but to be successful in our day
there must be *genius*. A cold, mechanical and painfully me-
thical man, would freeze the springs of progress, Christian life,
and repel instead of drawing. Fine scholarship and refined
culture, without the warmth of genius entering into the many
avenues of human sympathy, would "break the blessed reed, and
quench the smoking flax."

However the *position* of the Church in the mother land may
serve as an antidote to isolated individualism in a Bishop, it has
no power to inspire a respectful awe over men's minds in this
country and age. A Bishop should be a man amongst men, who
can enter with a genial and sympathetic warmth into the practical
amenities of human life, "rejoicing with those who rejoice, and
weeping with those who weep." A man who, like Job, can be
"eyes to the blind, feet to the lame," so that "when the ear heard
him it would bless him, and when the eye saw him it would give
witness to him." A man like Daniel, removed by the censures
and praises of men "because he believed in his God." No man
can be successful who is devoid of genius, much less a narrow-
minded partizan, who is unable to perceive intrinsic worth and
usefulness in a diversity of thought, and a liberality of charitable
action. If the foundations of truth must be maintained with un-
wavering determination, the eye should be sufficiently single to
behold beauty in the varied architecture of religious life. The
consistency of the Christian character does not call for an anathe-
matizing spirit toward those who differ, but it does impose the
bounden duty of intelligent and sacred devotion to the spirit and
order of the institution to which a man belongs. That is not
genius which professes to see no difference between Plymouth
Brotherism and Anglican Churchmanship, but a spirit which is
subversive of all order. A desirable man for the vacant office
appears to be one who, in performing the official duties imposed
upon him, shows an honest purpose in his Christianity, as
as well as in his Christianity, and who is able to estimate the value

and worth of men in that unity of purpose which extends over the diverse region of thought, and which is the genius of England's Church. I have not dwelt upon the qualifications of a Bishop, as laid down by St. Paul to Timothy, because there the idea is not of a Diocesan Bishop, but refers to the general Ministry of the Church.

The recognized schools of thought are known as Low, Broad or Moderate, and High Churchmanship. As representatives of these three classes have been brought before the mind of the Diocese, we shall notice them, and in so doing, endeavor to avoid wounding the feelings of their respective advocates and supporters.

So far as the Clergy of the Diocese are concerned, it would be untrue to assert that the requisite gifts and attainments are not possessed by any of them. They are individually known, and it often happens that "a Prophet is not without honor, save in his own country, and among his own kin." Whilst some consider that Diocesan bounds are sufficient from which to select a suitable occupant for the office, others regard a foreign introduction as desirable. Without prejudice to Diocesan worth, the names of Drs. Sullivan, Lobley and Courtney have engaged attention. Dr. Sullivan is the best known in the Diocese amongst the Laity, having been formerly connected with it, and he may be said to be regarded with favor by many Low Church sympathisers. His strength will be, as it was in the Diocese of Toronto, on the side of the Laity. His career is not without difficulty in properly defining his views upon theological matters. For some years he labored in the American Church, and I understand was intimately associated with Bishop Whitehouse, who is generally pronounced as having belonged to, what is termed, the Sacramentarian party. In the difficulty between Bishop Whitehouse and Dr. Cheney, the latter having denied the dogma of baptismal regeneration in the Sacrament, he was expelled from the Church, and Dr. Sullivan is understood to have officially read the decree of expulsion. After Dr. Sullivan returned to Canada he attended the Convention of the American Episcopal Church, held in New York, as a representative of the Canadian Church, and, it was reported, that, in his address to the Assembly, he acknowledged having suffered from the low fever—in *articulo mortis*—but had recovered. He is afterwards found the consenting nominee of the Church Association of Toronto in the contest for the See, having the late Provost Whittaker for an opponent. The Church Association was formed of men holding extremely low church views, and of strong, if not bitter, partizanship, which is evident by Mr. Samuel Blake having been the leading spirit. Dr. Sullivan received a small majority of the lay vote, but was the recipient of very little clerical support. The contest was long and very bitter, and terminated

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in a compromise by the contending parties uniting on Bishop Sweatman. A vacancy having occurred in the Missionary Diocese of Algoma, the Provincial Synod assembled last year to elect a successor to Bishop Fauquier. The House of Bishops, unanimously nominated Dr Sullivan for the position, and with the exception of a vote or two, the nomination was confirmed by the House of Clerical and Lay representatives from the Dioceses of Ontario, Quebec, and the Maritime Provinces. That Bishop Sullivan was viewed as a fit person to sit on the Episcopal bench has been established, not by any Diocesan voice, but by the united voice of the Church. As respects his success, it has yet to be demonstrated. The present position is one of great difficulty as regards himself, his supporters in Huron, and the House of Bishops. It is apparent that his theological views did not determine his election, for all the schools of thought united in choosing him, whereas in the Toronto election his support was strictly on ultra Low Church party lines. He was elected to Algoma for a special work, having qualifications considered necessary for a purely missionary Diocese, where a ready aptitude to speak and preach is regarded as of essential importance. On this account some, who would be otherwise favorable to him, find a grave conscientious difficulty in giving him support directly antagonistic to, what may be termed, the unanimous voice of the Church. As yet he is practically untried, and it would be unworthy of Christian men to pronounce him a failure in the field for which he was chosen, and which position he voluntarily accepted. But if so, a want of success in one Episcopal field, could not be considered as auguring success in another. Should he be elected, it will be by a narrow majority, and he will be confronted with a difficulty not easy of solution. Should he accept, it would be an individual declaration against the wisdom of the combined Church in choosing him for his present position, whilst to decline would be a confirmation of what he considered, at the time, to have been properly ordered. Moreover, the House of Bishops would be in a serious dilemma concerning such a resignation, for they would, in accepting it, undo, not only what they were parties to, but also what the whole Church believes to have been wisely done. Should one Diocese have a greater claim than all the others combined? But where is the necessity for such a choice? Are there not others equally fit to fill the position? It would be presumption to say there were not. A few of Bishop Sullivan's supporters have prejudiced him by the use of wild and extravagant language in extolling his virtues, and which could not be supported by facts. With these difficulties, and others which may suggest themselves, the choice will likely terminate on another of equal merit and acceptability.

The tendency of thought in the present age is towards the consolidating of divided strength. This is to be seen in every phase of life, whether political, commercial or ecclesiastical. The healthy individualism brought by the tidal wave which swept over the ocean of thought at the Reformation, giving liberty of conscience to men emancipated from bondage, has, like despotic authority, been abused. Division after division of the serried ranks of Christendom has taken place without a sufficiently defined cause in many cases, and so exposed the flank of the Christian army to the attack of the scoffer, the profane and infidel, that men who agreed in the faith have of late years moved in the direction of Catholic unification. They saw that numerous outposts weakened the base of operation, and that the skilful commander of the opposing forces was sufficiently strategic to practically adopt the motto "divide and conquer," and that by pushing the theory to the extreme point he has retarded, although not prevented, the progressive growth of the Church's influence in evangelising the world, and minimised her success. A despotic and arbitrary unity had so defiled the Church through mediæval times, that the Protestant mind thought in conserving the interests of the Christian faith, it was necessary to reach the antipodes of individual rights, by an abnegation of ecclesiastical Catholic law. Just like every other extreme it has borne the legitimate fruit, and which is apparent in the Anglican Church as well as in other Christian bodies. The bitterest internecine war has been carried on between the ultra-high and ultra-low schools of thought in the Church, the one beckoning towards a ritualistic and ceremonial unity, and the other towards a mythical spiritual unity, the goal of which is the confused vortex of Plymouth Brotherism. Many wonder that the Anglican brotherhood has not been rent in twain, and the divided parts become a prey to the legions of Rome and Protestant divisions, the one part by a widening reception, and the other by an equally willing absorption. But true Catholic vitality has such a cohesive power, that though its standard may droop, it lives to bear witness to the imperishable word contained in the oracles of truth. As there must be a conserving power, where is it? It is in that broad Catholic Churchmanship which moderates the excesses of human agency, and with a sacred humility, silently but surely, preserves the unity of the Spirit, by a recognition of diverse thought, in all matters non-essential to the fundamental doctrines of truth and order. Paul and Peter may quarrel, but the Christ-like eloquence of a steady, uniform and righteous life, will unite in the bond of peace. Catholic Churchmen have mourned over the distress occasioned by their militant brethren, but as the darkest hour is before the breaking of the morn, so they behold on the horizon of modern Church thought, the dawning

effulgence of broad, generous Christian character, moderating the asperity with which Ephraim envies Judah, and Judah vexes Ephraim. What the Church in Huron needs is a Bishop of broad Catholic sympathy, whose blameless life and cultured mind will so "temper the wind to the shorn lamb" of human infirmity, that a unity of purpose in heralding their message to the lost sons and daughters of men, may so pervade the ranks of the messengers of the Lord's will, that the Saviour of the Redeemer may be edified, and her Lord honored. Where shall we find such an one? Not among the giants who are head and shoulders above their brethren, nor with the natural born kings among men, but in him who is clothed with the garb of Christian humility, exemplifying a consistent Christian life, and who can unite in confidence to each other and to himself, those who go forth to preach the Gospel, and manifest its power in their lives.

Those who know Dr. Lobley declare him to be a man of this stamp. He is the Principal of Lennoxville College, in the Diocese of Quebec, well tried and successful in the administration of his charge. A graduate of Cambridge, and whilst a Churchman like the excellent Bishop Machray of Rupert's Land, equals in type of manhood and integrity of character; that man so admired amongst men, the late Provost Whittaker. He is said to have been recommended to his first position of Principal of the Protestant Episcopal Divinity School, Montreal, by Bishop Oxenden, the late Metropolitan, which carries the assurance that he is no extremist. His intercourse with men is acknowledged to be attractive, and whilst being a good preacher, he is an interesting public speaker, fully apprehending the genius of England's Church. He will have strong support.

There is also the representative of the school known as High Church, in the person of Dr. Courtney, a clergyman of the American Church. He is declared to be a man of power and great energy, and remarkably successful in parochial administration. He is said to have produced a highly favorable opinion in the Diocese of Toronto. Doubtless he is a good and able man, but is not the empire of Britain's Queen sufficiently large to provide a Bishop for Huron?

Whatever may be the result of the election, whether either of the three clergymen referred to, or any other within or without the Diocese be chosen, may He who gave Himself for the Church, so sanctify it by His indwelling Spirit and direct the issue, that one of His own mind may be elected, in whom the wisdom of the Godhead dwells richly.

HURON.

